

The Brooklyn Jewish Center Review

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By LESTER LYONS

SEPTEMBER

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Holiday Greetings . . .

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THE PROPOSED PARTITION OF PALESTINE

PARTITION! What a striking, bewildering, far-reaching, solemn word! What ample and mighty meaning is condensed in it. In its implications Jews everywhere must become vital sharers.

The proposal for the partition of Palestine has already vehemently aroused what might have been expected in advance—extreme division of opinion among Jewry concerning its wisdom and propriety. In some it inspires barren and chilling despair; others see in it the rich and warm fulfillment of the "one far-off divine event." To some it tastes bitter as the waters of Marah; to others it is as sweet as the voice of a radiant angel.

It has kindled emotions so tender, so keen, so intertwined as to create an atmosphere which seemingly endangers the dispassionate reflection and calm, critical examination requisite to correct conclusions. Yet, out of this welter of emotion have come arguments on both sides meriting serious consideration.

Opponents of partition regard the proposed Jewish state as a doll's house upon sand, in which there can be no room for the political or spiritual salvation of the Jewish people. Their arguments run thus: it makes of Zionism a tragic fiasco. Acceptance of such a State is a sale of our precious birthright without even the mess of pottage. From the moment we accept partition we abandon irrevocably our historical connection with, and our historical aspirations to, Palestine. Moreover, we shut ourselves out from the possibility of ever getting additional territory in the Holy land, we cut down every bridge by which we could retreat into, or connect with, the kind of national homeland envisaged by the Balfour Declaration and the solemn conventions—by mandate and treaty—of nearly the whole civilized world. Partition is an anti-climax in

Jewish history and its proposed advantages a mockery and will-of-the-wisp to Jewish misery, Jewish needs and Jewish ideals.

Consider, they also say: the proposed Jewish State comprises approximately 2,000 square miles. It is one-fifth of the present day Palestine and one-twentieth of the original size when Great Britain got the mandate. This area already contains 400,000 Jews and 250,000 Arabs. These Arabs now own four-fifths of the land. England's proposal to evacuate the Arabs and transfer them elsewhere is chimerical. The Arabs may not want to move or they may ask prohibitive prices for the land. England will not be able to force them to move or to sell. If she does, is it proper and wholesome for the Jewish

State to compel a minority to move? The Jews themselves are a minority everywhere. The potent weapons which they have employed in their battle for preservation and existence in Diaspora have been such ideals as equality, justice and humanity. To cause the expulsion of the Arabs might jeopardize the ideals ever invoked by Israel.

Moreover, if the 250,000 Arabs remain, is it not quite conceivable that they will clog and embarrass the Jewish State? Hostile now, what reason is there to hope that after partition the Arabs will not continue in their belligerency and be a constant destructive link with their nationalistic brethren across the border? This minority might well become a source of prejudicial energy and also impose problems upon the Jewish State irrelevant to and diverting it from the consummation of its proper objectives.

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THE SUMMER RESORT AS A COMPETITOR OF THE SYNAGOGUE

WHEN one glances over the advertisements of the summer resorts and hotels, both in the English and the Yiddish press, a depressing feeling must come over every sensitive Jewish heart. In bold type, and in most alluring and appealing words, the reader is urged to come there for the approaching High Holy Days. Instead of worshipping in the regular Houses of God, the reader is told that services will be provided for him by the hotel proprietor, and thus he will be able to ease his conscience by attending a religious service and at the same time escape the heat and the discomfort of the city.

We do not attempt to claim that it is not much more comfortable to avoid the summer heat and run through a service at the beach or in a mountain resort. We wonder, however, how many of these vacationing Jews give thought to the danger with which they

are threatening Jewish life by such desertion of the synagogue.

We are not speaking now of the monetary losses that will thus be suffered by the synagogues. We are thinking of the spiritual damage to Jewish life.

Jewish religious life in America is so weak and rests on such broken foundations. The High Holy Days are the last fortress of strength to which we look for spiritual inspiration and encouragement. On these days at least all the members of the family, young and old, have an opportunity to come under the healthy influence of the synagogue. Take the Jewish family to a so-called religious service in a summer resort and you help to break down and to destroy that last vestige of spiritual strength.

It does not require much intelligence to understand that the services

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rendered in the great majority of these resorts are not real religious services, that they have nothing of a truly religious spirit, that the whole arrangement is of a commercial nature, degraded by the ignorance and the vulgarity of many of those who conduct them.

What effect can such services have upon our youth? Can such a makeshift service even begin to have any influence upon them, when their minds are centered upon the beach or the country road that beckons to them.

We realize that it is asking a sacrifice of the Jew to remain in the city in these hot days. But what an easy sacrifice compared to the sacrifices our ancestors gladly made for their faith and their God?

It is still not too late for Jews to give serious thought to this new evil that has come upon our Jewish life—the competition of the summer resort to the Synagogue, the desire to seek personal ease and comfort at the expense of the whole religious structure of our communal life. By running away from the true synagogue, we may be winning momentary pleasure for ourselves, but we are inflicting permanent injury on the religious and Jewish life of our sons and daughters, who must look upon such desertion and upon such "make-believe" religion with contempt and derision.

A NEW YEAR AND A YEAR OF HOPE

IT was a dark and dreary year that is just coming to a close. It was a year that saw the continuation of wars and hate, of misery and sorrow for so many peoples and to so many lands. For the Jew, in particular, it was a year of terror and dread, suffering and humiliation.

But, as we approach the new year, we feel that we are entering a new era, especially in Jewish life. Whatever

our individual opinions may be with regard to the advisability of the proposal of the British Royal Commission, we do feel that Palestine enters a new period in its historic development. The very fact that such a dream as a Jewish state is actually discussed in the Parliament of nations gives us new hope that a better day is dawning for Jewish life.

And despite the thick darkness that still envelopes the entire world, we can confront the new year with hope that a better day is drawing near for all humanity. The brave struggle that the Church is daring to wage in Germany against Nazi Paganism; the heroic attempt that is being made by the great intellectuals, such as Thomas Mann, to arouse the world to battle against the horrors of Nazism and Fascism; the ever growing sentiment that is taking hold of the youth, especially in the western lands, against all types of war, should give us hope that all is not yet lost,—that truth, though crush-

ed, will rise triumphant again.

In our own Jewish life here in America, there are also beginning to appear signs of reawakening and a renaissance that must give us new life. True, there is still much darkness, much confusion both in thought and action in Jewish life. But light is beginning to appear. There is a growing appreciation of Jewish values. It is for us to take advantage of these new symptoms, to foster and to nourish this new yearning for the truths of Jewish life.

Let us hope and pray that these hopes, with which we usher in the New Year, may soon be realized; that the New Year may reveal for us a new world of peace, of joy, of liberty and freedom for all mankind; that the spirit of fraternity shall rule the lives of all peoples, and that a new life in our Eretz Israel shall inaugurate an age of peace and blessedness for all our people throughout the world!

—I. H. Levinthal

PORTRAIT OF AN OLD JEWESS

By RUTH GONZER

SHE sways beside the table, gaunt and bent
Like an ancient storm-scarred tree trembling
In the wind. The gnarled old hands are crumpled
Yellow leaves pressed against the withered breast.
The wrinkled lids are closed. She stoops above
The white-covered bread and her lips move
Tenderly in the old, old prayer and the
Sounds come forth in a strange weird music
Throbbing and tense in the hot Ghetto room,
Rising and falling in its ageless melody.

Tall office buildings spur forth a wave
Of rugged stenographers and sallow clerks;
Shrill voices, whistles, horns scream thru the
Ghetto windows, blending their blatant discords,
Mad symbols of a modern streamlined age.

Within, the dim room is like a tomb
Lit only for four yellow candles casting
Shadows on the wall. The bent figure
Chants in the gloom the Sabbath song of
Her mother, and her mother before her,
Sung in the twilight by the Wailing Wall.
Outside traffic roars and beats upon
The window. But in the musty Ghetto room
A Jewess stoops to tend a shrine of holy bread,
And lift her voice in burning faith to hurl
A deathless challenge to the modern world.

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ZIONISM AT THE CROSSROADS

The Twentieth Century Congress Considers the Royal Commission Report

By WILLIAM I. SIEGEL

THE Twentieth Zionist Congress, at a cursory glance, appears to be more noteworthy because of its record of avoidance than by reason of any affirmative accomplishments in the realm of Zionist development. It is not intended by this statement to utter a criticism of the Congress, but rather to summarize the atmosphere which prevailed and the vacuum which almost inevitably developed as the Congress proceeded with its deliberations.

It was obvious weeks before the convening of the Congress that its whole program would be influenced by the Royal Commission Report. This document was more than a milestone in Jewish history. Its proposals, for the first time in two thousand years, envisaged an entity which not only as a matter of sentiment, but in form of legal constitution should become and remain a Jewish state. The grapevine telegraph of rumor had weeks before its issuance brought the proposed report into the focus of public discussion. Delegates sailed to the Congress with strong opinions. The Congress served the purpose in some cases of strengthening, and in others of changing, these opinions. The catalytic agent in these cases was the Royal Commission Report. It is therefore necessary briefly to summarize the proposals made by the Commission Report.

That bulky document may be reduced to its essentials somewhat as follows: the coastal plain of Palestine from Ramleh extending northward for approximately three hundred miles and containing the cities of Tel Aviv, Haifa and Tiberius and the Lake Huleh region are to be incorporated into a Jewish state. Jerusalem and certain adjacent territory will be continued under a British mandate. All the rest of Palestine is intended to be organized into an Arab state (which, under the bald proposal of the Commission, would include the Jordan Potash Works and the Ruttenberg Electrical Concession). It becomes obvious as a matter of comparative mileage alone that this proposal whittles down the original territory incorporated in the Balfour Declaration and the Mandate to approximately one-tenth of the soil

of Palestine. As one commentator has pithily put it, "By this partition Eretz Israel will be so mutilated as to contain no Eretz and very little Israel." Ironically enough, it takes from the Jews the two developments above named on the Jordan which have been entirely built up by Jewish money, effort and sacrifice, and which in a very real sense, have been the mainspring of Palestinian development.

In addition, the Royal Commission advises that because the Arab state will for some years be unable to develop itself through its own resources, the Jewish state shall annually pay a subsidy towards the fulfillment of this purpose. There is a delicacy in the manner in which the tribute is suggested, but in the last analysis the annual subsidy bears a very suspicious resemblance to the *savoir faire* exhibited by some of the more mannerly highwaymen and bandits celebrated in song and story. Robin Hood probably would be envious of it. An additional factor to be noted, is that some two hundred thousand Arabs now reside in the territory allocated to the Jewish state. The world has seen enough examples of *revanche* created by such situations: Alsace-Lorraine, the Danzig Corridor, Upper Silesia, the Ruhr—all of these make it amply clear without the benefit of prophecy what will probably result in Palestine by the inclusion of this hostile unit of population in the midst of the Jewish state.

Certain thoughts come to mind when the proposals are considered. For instance, it must always be remembered that Great Britain, as a mandatory power, has been merely a trustee in Palestine. It is also true, and not even the British would be impudent enough to deny it, that Great Britain has administered the mandate with an eye primarily to its own needs of imperial policy. Now, in reporting to the League of Nations, the Commission makes, as the fundamental basis of its proposals, the assertion that the mandate is unworkable and that the tripartite division of Palestine is the only solution to an impossible situation. It is bad enough that the Commission

misrepresents the facts. It is worse that the League of Nations is not honestly told that all of the difficulties in Palestine are the result of criminal mal-administration by the Colonial Office. It is infinitely more shocking and a greater affront to any sense of public decency that the fiduciary, confessing its own failure, nevertheless has the temerity to ask that it be rewarded by being permitted to retain an effective military control over Palestine for the furtherance of those same imperial needs which have been the chief cause of the present tragic condition.

How, then, would the Jewish people react to the Commission's report? The answer could not, in advance of the convening of Congress, be definitely forecast because of the tragic complexity of the Jewish position in the world. From the days of Ezra, the Jews have wept by the rivers of Babylon and on the banks of all the streams of all the world. Everywhere they have dreamed of the ultimate dignity of statehood. Always they have yearned for that which almost every other people in the world takes prosaically as a normal condition of existence. Even in the last generation, the actual fact of Palestine contained only an implication of ultimate Jewish statehood. And here, in a moment, this was about to become a *fait accompli*! It is small wonder that to many Jews the miracle of a name became more important than the reality back of that name. One must not judge harshly those whose minds functioned on the theory that half a loaf is better than no bread at all.

On the other hand, many of the Jews, and perhaps most of them, were so stunned by the patent injustice of the report that their first and lasting reaction was one of complete hostility and a resultant determination to oppose the plan of partition at all costs. To arguments of expediency they presented the answer of principle; to the doubting Thomases they pointed out that crisis is the normal condition of Israel.

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In this atmosphere of confusion and contention the Congress met to do its work. As a fitting tribute to the long years of his Zionist labors, Ussishkin was unanimously elected president of the Congress. It is interesting to recall in this connection that time has not changed Ussishkin's *Weltanschauung*. Thirty-odd years ago when Herzl was for a moment beguiled by the Uganda proposals, Ussishkin stood firm in opposition. Thirty-odd years later, Ussishkin with equal determination battled against any surrender in the least degree to the plan of partition. These side-lights of personality are important because they illustrate the continuity of a principle which is by now an old story in Israel.

The press reports of the deliberations of the Congress have been neither fair to its high tone nor accurate as to the spirit of debate. These reports made it appear that there was real conflict in opinion among the delegates concerning the acceptance or rejection of the present proposals of the Commission. There can be no doubt that not for a moment did anyone in the Congress agree that the Jewish state should be organized with this minimal territory and with Jerusalem excluded. It is inconceivable that any delegate vested with the responsibility of his office would have consented to sell the Jewish birthright for such a mess of pottage. Actually the conflict was waged about the total rejection of the principle of partition with the alternative of negotiation with the British for a more equitable and a larger division of territory, and for the inclusion of Jerusalem within the boundaries of the proposed Jewish state.

This article began with an intimation of the dexterity of the Congress. Probably a fairer characterization would have been praise for its statesmanship, for the Congress, in the opinion of the present writer, carefully and capably steered its course through a difficult channel. The Congress did the only thing which under the circumstances could have been done without permanent harm to the Jewish cause. The Congress re-elected the present executive of the Jewish agency as a well merited mark of confidence. It made clear that as a representative body of the Jewish people it rejected in toto the proposal for the Jewish state as set up by the Commission. It recognized, however, that the ideal of perfection in an imperfect world is an impossible one and it, therefore, set itself to the only alter-

native now open to the Jewish people, to wit: that of negotiation with the British and appearance before the League of Nations. By a resolution which will rank in Jewish history as the declared fundamental Jewish concept of our rights in Palestine, the Congress set forth the following proposition:

- 1—The Mandate was established for the promotion of the Jewish National Home and is inherently a workable plan which has been successful and the complete fulfillment of which the Jewish people insistently demand.
- 2—Immigration must be continued on the basis of absorptive capacity of the land and not under any standard of political convenience.
- 3—The Mandate contemplates as the sphere of its implementing, the entire territory of historic Palestine and the Jewish people demand its fulfillment in that territory not only

for the welfare of the Jews, but for the continuance of the benefits heretofore conferred on the entire population, Arab as well as Jewish.

- 4—The scheme of partition as proposed by the Royal Commission is wholly unacceptable and is rejected by the Congress.
- 5—Congress consents to negotiation with the British government for the establishment of the Jewish state, the executive being empowered to carry on such negotiations.
- 6—The executive, however, has no power to commit itself or the Zionist Organization to any proposal, but must submit the result of its negotiations to a Congress elected for the sole purpose of considering the finally evolved proposals.

Critics may say that the Congress in so doing has sacrificed the entire principle on which the Zionist case is based and that a firmer stand would

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Israel Zangwill As Orator and Publicist*

A REVIEW By DR. ISRAEL H. LEVINTHAL

ISRAEL ZANGWILL, the novelist, the writer of fiction and essays, is well known to all lovers of literature. In these fields, he has won for himself a reputation unique among modern men of letters. Not many, however, know of the rare gift he possessed as an orator and publicist. As his devoted wife says in the beautiful introduction which she has written for this new volume: "It might almost be said that Israel Zangwill was born with a pen in his hand. He could never remember a time when he had not been certain that he was going to be a writer. At the same time, I sometimes wondered whether, had circumstances been different, he might not have been equally great as a speaker. He himself would have laughed at such an idea. He was no orator, he insisted." But after reading this book of his speeches one is certain to agree with the judgment of Mrs. Zangwill. These addresses reveal not only a superb style, but deep thought and a keen understanding of the grave problems that affected Jewish life in his day (and which affects Jewish life to this very day). They deal mostly with Zionist aims and ideals and the underlying principles that prompted him to found the Jewish Territorial Organization.

Many of his arguments may well apply to the Palestinian situation today. In one of the speeches that he delivered before the judges of an English court in a famous case involving the attempt to change the articles of incorporation of the Jewish Colonial Trust, he reveals himself in a new role, that of advocate of the law, in which he must have won the admiration and envy of all the members of the bar interested in the case for the eloquent manner in which he handled the legal phases of the intricate problem.

Some of the addresses deal with the inner spiritual problems of the Jew, the cultural and religious aspects of Jewish life, and here too, one finds the typical Zangwill brilliancy, wit and penetrating analysis of the various currents of Jewish thought.

The publishers deserve our gratitude for having put into permanent form these addresses, which will be read with interest and delight by all who appreciate what Israel Zangwill meant in modern Jewish life.

* Speeches, Articles and Letters of Israel Zangwill 1937—selected and edited by Maurice Simon, with a foreword by Edith Ayrton Zangwill

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KOL NIDRE IN CHURCH

By JOSEPH GOLDBERG

THE New York Times recently published a series of photographs of the battlefields of France taken during the World War, and of the same localities as they have been rebuilt since the end of hostilities. One of these pictures showed a church at Mareuil-en-Dole in 1918 and as it is today. This photograph evoked memories of an event unique in the experience of a Jewish soldier in France. Pictured is a group of soldiers—members of the 77th Division, leaving the church following a morning service held therein. It was in this very church that Kol Nidre services were held in 1918 for the benefit of some of the Jewish boys of that division. Having been instrumental in arranging these services, I write from first hand knowledge of this extraordinary experience.

Rosh Hashonah of 1918 found us in the midst of a fierce battle along the Vesle River sector of France. The division was successful in driving the Germans from their established position and we enjoyed a few days of comparative quiet. The usual rumors had it that we were to get a well deserved rest, but those in charge of our destinies decreed otherwise. Orders were issued for the division to move to a new battlefield, which later turned out to be the famous Argonne offensive.

Our company was ordered to leave Mareuil-en-Dole on the morning of September 16, 1918. Those who were at the front know what little difference one day made from the other. One actually lost count of days, dates and holidays.

After my arrival in France I had found it necessary to keep on discarding all excess baggage. After all, one's back could carry so much weight and no more, especially when one was constantly on the go. Among the precious articles that withstood the process of elimination for some time were a prayer book and a volume containing extracts from the Bible, which had been given to us by the Jewish Welfare Board. Finally, one of these two had to go. I reluctantly discarded the

The
Mareuil
en-Dole
Church



prayer book, making sure to retain the page on which the Hebrew calendar appeared. I little realized then how important this calendar might become. Consulting this page I noticed that Monday, September 16th, the day on which we were to leave for the front, was Yom Kippur. The thought occurred to me then to arrange Kol Nidre services on Sunday evening, Sept. 15th, for the boys who were part of Headquarters Company, 306th Infantry. As a child, I had seen a photograph of Jewish soldiers praying on the field of Plevna during the Russian-Turkish War. This picture was before me as I informed several of the boys in the company of my plan. The response was most enthusiastic, and we soon began to discuss the arrangements. We lacked everything required for the services, namely, a place of worship, a cantor, and a prayer book. We did, however, possess the will to spend one hour as Jews, whatever the fortunes of war might have in store for us immediately thereafter.

As the place of worship, I suggested the half-demolished Catholic church in the village. There were some objections to this. A Catholic church, some felt, was not a fitting place for Kol Nidre services. I pointed out that in New York, many a church had been converted into a synagogue, and besides, no other place was available. We finally located a *Machzuz*, and our Supply Sergeant, Murray Singer, took upon himself the role of cantor.

Originally the plan was to arrange a service for the boys of our own company. As the plan progressed we began to feel that the Jewish soldiers of the entire regiment ought to be included. Fortunately, the other companies were not far from us, but they could not be communicated with except through the Colonel of the regiment. We wished there had been a Jewish chaplain but to our great distress no such clergyman was available.

In fact, most of us had never encountered a Jewish chaplain. We therefore appealed to the Catholic chaplain, Father Dunne, who had rendered splendid service to the boys of the regiment regardless of religion, and was beloved by all of us. He obtained for us the use of the Catholic church and spoke to Colonel Vidmer, who immediately sent out a notice to the Jewish boys of the regiment inviting them to attend the Kol Nidre services at 6 o'clock that Sunday evening.

The plans were all completed. Father Dunne was to deliver a sermon, Sergeant Singer was to be the cantor, and Assistant Bandmaster Marcy Weinberg was to sound the "Kol Nidre" on his bugle.

At four o'clock, Sergeant Singer came to me and showed me the parts of the prayer book which he had rehearsed all afternoon. As he was going over the service, Private Hyman Bregman, a member of the arrangements committee, rushed over to tell us the good news that God had blessed us with a Jewish chaplain. Bregman had some time before received an assignment at Division Headquarters where he met the chaplain, Captain Vorsanger. Noticing the chaplain riding through the town he had stopped him and told him of the arrangements for the service. Captain Vorsanger agreed to officiate for us.

Long before the time set for the service hundreds of Jewish soldiers made their way through the debris scattered around the church. Within the walls of the building were the ruins of what had once been a beautiful place of worship. There was hardly a trace of the stained glass windows, the altar was completely demolished, the pews were almost all broken, while stones and bricks were all over the floor. Here and there one noticed the remains of paintings of the saints. This sombre atmosphere seemed to make

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PORTRAITS IN THE GALLERY OF JEWISH MEDICINE

By SAMUEL NEWMAN, M. D.

(*Dr. Newman a new contributor to the "Review", is a physician of Danville, Virginia. He is an authority on the historical role of the Jew in medicine.*)

THE admitted proclivities of the Jews for medicine throughout history are deeply rooted in their earliest records. From the very beginning, as the Old Testament shows, Jews were noted for their work in hygiene and preventive medicine as well as in pathology. Environmental factors have also contributed to the prominence of the Jew in medicine. The Jewish stream of life was constantly touched by the larger currents of universal civilization and culture, enabling Jews with superior endowments to preoccupy themselves with the study and practice of those phases of natural science against which their religion offered no interdiction but, rather, encouragement.

It is, therefore, interesting and useful to depict in a selective gallery those Jews, both of ancient and modern times, who have taken part in the pageant of Jewish contributions to medicine.

The city of Kairouan which today has only ten thousand inhabitants was once one of the great cities of the North African coast. In the tenth century it was the home of a medical school presided over by Mohammedan savants. Among the professors of medicine in this school were two Jews, Ishaq ibn Soulayman and Adonim ibn Temin, both distinguished for their broad scholarship and looked upon as more than physicians because of their intellectual attainments.

Ishaq ibn Soulayman's reputation as a philosopher was in his day great, but he interests us primarily as a physician. His medical books have been preserved for us, and we find in them a singularly modern flavor. There was one on diet in general, another on diet in particular cases, a third on the urine, and the fourth on the pulse. Ishaq's colleague, Adonim ibn Temin, was a mathematician, astronomer, and grammarian. From him, we have but one book on medicine.

The first European university of

modern times came into existence at Salerno, on the Bay of Naples. Constantine Africanus was one of the most distinguished professors of the medical school there and attracted students from over all Europe. He received his medical education at Kairouan, and translated Ishaq ibn Soulayman's works into Latin, making them available for his European contemporaries. Indeed, for the next three hundred years, Constantine's translations continued to be among the widely sought medical books, and fundamentally influenced the development of the science of medicine. His Jewish teachers at Kairouan must therefore, be considered as extremely important links between Oriental and Occidental medicine.

There is a tradition that when the medicine school at Salerno was founded, its faculty included a Mussulman, a Jew, a Greek, and a Latin Christian. This may represent only a tradition for which there is no absolute authentication. The tradition, however, has persisted because in it is expressed the feeling of that age that all the various cultural elements then awakening into activity were active in the establishment of the first European medical school.

Despite the persecutions to which Jews in general were subjected in medieval Europe, it was nevertheless fashionable for every prince and potentate to retain in his courts a Jewish physician. It has been stated that the first blood transfusion was performed by a Jewish physician on Pope Innocent III in 1492. (The Pontiff was believed to have been benefited by the bleeding of three boys to death.)

During the medieval ages, natural and medical science were primarily centered in the Iberian Peninsula. The expulsion of the Jews because of Torquamada and the Inquisition at least had the beneficial effects of disseminating medical knowledge throughout Europe. Out of the multitude of names well-known in that day only two can be mentioned here—Amatus Lusitanus and Roderigo Lopez.

Amatus Lusitanus is well known in medical literature. He was born in Portugal in 1511, and took his degree

in Salamanca in 1530. In 1533, in fear of the Inquisition, he left his native country to reside in Antwerp. In 1540, he was called to the chair of medicine in Ferrara. He resided in Ferrara, Ancona, and Pesaro for sixteen years, during which time he also spent short periods in Rome, Venice, and Florence. In all these cities he demonstrated for the benefit of his contemporaries his wide knowledge of medicine as it was then practiced, and also made innovations important in the development of science.

Roderigo Lopez was a native of Portugal. He became physician to Queen Elizabeth. In addition to the practice of medicine, he made use of his high court affiliation to indulge in imports and exports. These commercial transactions, however, were his undoing, for in amassing his fortune, he made many enemies, who eventually accused him of plotting the death of the Queen—an accusation which resulted in his being beheaded. Shakespeare is said to have woven the character of Shylock around the person of Lopez.

* * *

In America Jewish physicians have left their imprint deeply upon medical life. Kayserling, in a monumental work on Christopher Columbus, has proven that Jewish financiers aided Columbus in securing funds for his daring venture, and that in the expedition proper there were these Jews: Luis de Torres, the interpreter, who was the first to step on American soil; Maestro Bernal, the ship's physician, and Marco, the ship's surgeon. Bernal had formerly lived in Tartosa, and as a believer in Judaism had undergone public punishment in Valencia in October, 1490. Spanish and Portuguese Jewish physicians of note came to the new world at an early date and practiced medicine at Bahia, the early capital of Brazil.

During the sixteenth and seventeenth centuries in the Spanish and Portuguese colonies in South America, a number of Jewish physicians were burned at the stake. Dr. Juan Alvarez was burned at Lima, Peru, about 1580, because of adherence to his

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THE MAN WHO BEGAN THE LIBERATION OF DREYFUS – BERNARD LAZARE

By DR. MARK SOLITERMAN

The first of three articles on an impassioned but little-known defender of Jewish rights

THE Jewish generation born in the fifties of the last century had already run its historical course. It was a generation of tragic disappointments. It had to realize the hypocrisy of the legal emancipation of the Jews, the futility and the degrading effects of assimilation, the rise of European anti-Semitism under the German leadership, the pogroms.

The French Jewish community was affected by these developments perhaps more profoundly and more painfully than any other Jewish community in the world. The French Jew was proud of his great native land as he had every reason to be. It was from France that the legal enfranchisement of the Jews came and spread over the civilized Europe. He identified himself with the French people and, with the exception of some philanthropists, rejected any solidarity with the world Jewry. Anti-Semitism shocked him out of the secure tenor of his life and threw the French Jewish community into the utmost confusion. But it is in the nature of troubled times to produce great personalities and one of them was Bernard Lazare, who characterized a period not only of the French Jewish community, but of world Jewry as well.

He was born in sunny Provence, at Nimes, a city with a very small Jewish community. It is one of those French cities where Christians talk about Jews, but never see them or recognize them, where the synagogue is a "Jewish church" and where medieval prejudices still survive among the ruins and remnants of the old architecture. The city was famous for its medieval Jewish life, but Lazare was probably little aware of it until circumstances threw him into the vortex of Jewish life and struggle.

His family was from the Comtat Venaissin, a former pope's possession where a few thousand Jews found a refuge until the end of the Old Regime in four communities of which Avignon somehow became the most famous.

His father was a clothing merchant, but it was from his mother that Lazare received some notions about Jewishness. She was very devoted to the Jewish tradition and cultivated it in

her son. Yet Lazare had little Jewishness and was raised exclusively in the French culture. His Jewish thought and feeling was a later development.

In 1886 he came to Paris and entered the *Ecole des Hautes Etudes*. He followed the lectures of the famous Father Duchesne on history of religions, mainly Christian. Catholicism attracted him in those days. He acquired a wide knowledge of the classics of Christian theological philosophy. He also attended the lectures of Renan, the master mind of his generation, and it is from Renan that he drew his philosophy of Jewish history until he began to study its Jewish sources.

His studies were impersonal and entirely scientific. He was not a career maker and was poor all his life. He made a living from contributions to several newspapers and magazines. His cousin, Ephraim Mikhael, a young gifted poet who died at the age of twenty-four, introduced Lazare to the Parnassiens, the new poetical school of the time. He also was a frequent visitor of a known literary salon and generally moved in the circle of the coming writers. In co-operation with his cousin, he published his first poem, *La Fiancee de Corinth*. But poetry was not the real medium of Lazare's genius. He was too much engrossed in social problems to be exclusively artistic. He published a few volumes of stories, a novel and a book of literary criticism. The themes of his short stories are more social than artistic. He believed in art as a means of moral teaching.

Lazare's interest in social problems was not academic or literary only. He was a man of action and carried his ideas into life. Like many of his generation, he believed in the supremacy of science, he was free of mysticism or metaphysics, he was an atheist, a radical with anarchist and socialist sympathies. He soon became popular for his fearless defense in the Assize Court and in the press of the famous anarchist Jean Grave and his followers.

He came to Paris when anti-Semitism began to rise. Drumont, a propagandist who had some Jewish blood in his veins, had just published his libelous book, *La France Juive*, and Lazare had to face this Jewish problem. Anti-Semitism puzzled him; he could not remain indifferent to such a social phenomenon and he dedicated several essays to the subject which he presented later in a book "Antisemitism son Histoire et ses Causes". The book attracted the attention of the reading public and was criticized by Jews and anti-Semites alike. But the real Lazare was not yet revealed in this work. He was still young, without Jewish inspiration and Jewish experience. Soon his activity took another direction which changed his entire outlook and made Lazare one of the most original figures of his Jewish generation.

His book on anti-Semitism was published in 1894. In December of this same year Dreyfus was arrested, indicted for "treason," "judged" and condemned. Very few Jews outside the Dreyfus family realized the significance of the tragedy. Lazare had some faint suspicion that a frame-up had been perpetrated, but he did not know the truth. He was no more interested in the case than any other unprejudiced Frenchman. An accident threw him into the whirlpool of the Dreyfus affair and made him the real initiator of Dreyfus' liberation. At the last visit of Dreyfus' sisters to the jail, before their brother's deportation to Devil's Island, the warden, much impressed by Dreyfus' conduct and believing in his innocence, advised the sisters to have his case taken up either by Drumont or by Lazare. It sounded grotesque to seek the help of the rabid anti-Semite and his opponent at the same time. But they were both well-known. The warden had heard of Lazare from the arrested anarchists, who spoke of him very highly. Also his recent book on anti-Semitism had given him a reputation

(Continued on next page)

even among the "apaches" of anti-Semitism.

Lazare was approached first by Dreyfus' brother-in-law and later by the famous Brother Mathieu. It was agreed that Lazare should prepare a memorandum on the case. Lazare was then only twenty-nine years old, but he was well qualified for this work by his historical studies and his training in the analysis of documents. The memorandum was written, but Mathieu, in spite of Lazare's urging, delayed its publication until a whole year had passed.

Meanwhile Lazare became engaged in controversies with the anti-Semitic clique. Anti-Semitism, as a philosophy of the supposed eternal struggle between Semitism and Aryanism, had been imported to France from Germany about 1880. The clericals who opposed the lay policy of the Republic, the monarchists, the former Boulangists, all reactionary forces, adopted anti-Semitism as propaganda for the realization of their political aims. The Catholic speculators who caused the bankruptcy of the *Union Generale*, a Catholic bank, sought to whitewash themselves in the eyes of the people by accusing the Jews of bringing about the failure. The Panama Canal fiasco helped them in their propaganda, for among the accused were also three Jews. In 1892, anti-Semitism got its central organ of propaganda in the *Libre Parole*, a paper which spread Jew-baiting to the remotest village of France.

Lazare's battles with the anti-Semites, then, began at the time when anti-Semitism in France was at its highest tide. The Jews were being vilified and accused of all crimes. The Jewish officers of the army were being openly insulted in the press. Duels were fought, one of which caused the tragic death of a Jewish officer. Dreyfus was buried alive on Devil's Island and in the Parliament anti-Semitic deputies demanded the removal of the Jews to the center of France for the country's security, the discharge of Jewish officials, the confiscation of Jewish property and the repeal of the emancipation laws. A socialist deputy, by no means an anti-Semite, frankly admitted during the debates that he approved of the anti-Semitic campaign because it would make a breach through which the socialists would come into power. Even Jaures at that time accepted a socialism with an anti-Semitic taint.

Zola followed with great disgust the perverted propaganda of the anti-Semitic press and finally he relieved his mind by publishing a forceful article, "Pour les Juifs." With his usual power and realism he attacked the anti-Semitic campaign and suggested to the anti-Semites to withdraw France to the woods and to relapse into cannibalism. Drumont, in reply, poured out personal slanders on Zola and also attacked Lazare. Lazare retorted and later published his articles in a pamphlet, "Contre l'Antisemitisme."

This polemic marks a change in Lazare's Jewish thinking.

In it he dismisses entirely the theorists of anti-Semitism. The theorists do not represent anything; they are nothing. Anti-Semitism in France is a phase of the clerical party's history. Clericalism understands only how to exploit the economic interests of a certain class with remarkable ability. It is a crude bluff to represent anti-Semitism as a reaction directed against the reign of money. Under the pretense of being enemies of speculation and money-changers the anti-Semites attack not only the Jewish financier and speculator but all Jews indiscriminately. They attack the Jews because the Jews do not wish to be aloof from life and make every effort to participate in all social activities. The church accuses the Jews and the heretics for the lay policy of the Republic. Growing bold it now attacks the free-thinker, the Protestant, and the Free Mason. Democracy has, through sheer cowardice, permitted anti-Semitism to grow without protesting. But the realization of the danger may come too late. It was to be paid for by years of clerical reaction. In a democratic country anti-Semitism, with rare and notable exceptions, denies to Jews their rights as men and citizens. The anti-Semites not only wish to protect Catholic capital, and appeal, through the Catholic conventions, for a boycott of Jews and Free Masons, but they intend to restore the medieval "Christian State" where only those who submit to the dominant church will be privileged. The time of dissimulation has passed, Lazare emphasizes. The Jew must drop the old atavistic tradition of humility and pusillanimity. They must rise in force and not permit anyone to question in any way their absolute right to live and retain their individuality.

In another pamphlet Lazare appealed to the French workers and showed them the hypocrisy of the anti-Sem-

ites. He asked them how much their condition would be improved by being exploited exclusively by clerical capitalists, who would put their enterprises under the patronage of Notre Dame de l'Usine. He challenged Drumont to tell what he would do with the Christian capitalists after the elimination of the Jewish capitalists. Drumont answered that it was the racial characteristic of Lazare to be annoying.

Before the advent of these polemics Drumont had announced a prize for the best book on how to destroy the Jewish supremacy, and offered to accept a qualified Jew as a member of the jury. Lazare offered to serve on the jury, but he remained without a reply. He now reminded Drumont that a year had already passed and no invitation had come. At the same time he advised Drumont that the only way to destroy Jewish domination was a complete massacre of Jews, "a new Saint Bartholomew." The reminder forced Drumont to invite Lazare to the meeting of the jury. Lazare then said that he reserved the right to analyze the opinions of the competitors after the award of the prize. Drumont was enraged and accused Lazare of having revealed the secrets of the jury's sessions and decisions. It was of course not true, but it resulted in a duel between Lazare and Drumont which was fought without harm to either person.

On November 6, 1896 Lazare's memorandum "Une erreur judiciaire. La verite sur l'Affaire Dreyfus," appeared anonymously in Brussels. It could not be published in France because the publishers were afraid of prosecution. The document was sent to a selected list of persons and brought doubt of Dreyfus' guilt to all unprejudiced people who read it. It was natural for the anti-Semites then to launch a savage attack against Lazare, but the surprise was that the vilest attack came from a socialist, who concluded his criticism by contending that the kindest thing he could say about Lazare was that the whole thing was "a cynical self-advertisement." But the spark had caught fire. The Dreyfus case was brought to the attention of the world and began to move towards a settlement.

Simultaneous with the publication of the memorandum Lazare undertook a personal-contact campaign, approaching prominent citizens. He explained to them the inner significance

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FIVE TIMES AS MANY NOBEL PRIZE WINNERS AS THEIR NUMBERS WOULD WARRANT

(Bernard Jaffe is well known as a writer on scientific subjects. He is the author of "Outposts of Science," published in 1935.)

IT is generally known that Jews have made significant contributions towards the advance of science since early days. The sanitary regulations described in the Bible, for example, reveal that Jews as pioneers in preventive medicine, and the important posts which Jewish physicians held throughout the centuries attest their skill and knowledge of the healing art. Through the Middle Ages when progress of science was all but halted Jewish alchemists helped pave the way to modern chemistry, and Jewish astronomers scanned the heavens to bring some order out of the seeming chaos of the universe.

With the gradual removal of the many restrictions imposed upon the Jews all over the world came an ever expanding participation of the Jew in every kind of cultural activity which naturally included research in both theoretical and applied science. It is interesting to survey modern science and attempt to evaluate the position of the Jew in this sector of intellectual progress.

An analysis of the Nobel laureates in science might profitably be used in making such an evaluation. Three Nobel prizes, each amounting to about \$40,000, are awarded each year for the most important discovery, invention or improvement in the domains of physics, chemistry, and physiology or medicine. The selection of the prize winners is made by the Swedish Academy of Science and the Caroline Institute of Sweden, and the money for the awards is derived from a fund of nine million dollars of the Nobel Foundation established under the will of Alfred B. Nobel, Swedish inventor of dynamite. The Nobel prize is universally regarded as the highest possible honor in science, and the winners represent the world's leading scientific thinkers and manipulators.

Distribution of the awards was begun in 1901 and to date one hundred and fifteen men and women have been selected for this honor. Among this unusual group of scientists are fourteen Jews and four demi-Jews (one parent Jewish). Above is the complete

By BERNARD JAFFE

Nobel laureate	Lifespan	Country	Field	Yr. of Awd.
*Adolf von Baeyer	1835-1917	Germany	Chemistry	1905
*Henri Moissan	1852-1907	France	Chemistry	1906
A. A. Michelson	1852-1931	U. S. A.	Physics	1907
Gabriel Lippmann	1845-1921	France	Physics	1908
Paul Ehrlich	1854-1915	Germany	Medicine	1908
*Elie Metchnikoff	1845-1916	Russia	Medicine	1908
Otto Wallach	1847-1931	Germany	Chemistry	1910
Robert Barany	1876-1936	Austria	Medicine	1914
Richard Willstatter	1872-	Germany	Chemistry	1915
Fritz Haber	1868-1934	Germany	Chemistry	1918
Albert Einstein	1879-	Germany	Physics	1921
Otto Meyerhoff	1884-	Denmark	Physics	1922
James Franck	1882-	Germany	Physics	1925
*Niels Bohr	1885-	Denmark	Physics	1922
Gustav Hertz	1887-	Germany	Physics	1925
Karl Landsteiner	1868-	U. S. A.	Medicine	1930
Otto Warburg	1883-	Germany	Medicine	1931
Otto Loewi	1884-	Austria	Medicine	1936

*demi-Jew

list of Jews who have won the Nobel prize in science.

Omitting the four demi-Jews, we find that Jews constitute 12.2% of the total number of recipients of the Nobel prize in science. Now the Jewish population of the fourteen countries (Austria, Belgium, Canada, Denmark, England, France, Germany, Holland, Italy, Russia, Sweden, Switzerland, Spain, and the United States and not including India) from which these winners were drawn is about fourteen million while the total populations of these nations is about 520 millions. The percentage of Jews in these lands is about 2.7%. The Jews have therefore taken practically five times the number of Nobel prizes which their numbers would warrant even on the basis of equal opportunity in the pursuit of the natural sciences.

One might further seek an answer to some such question, as "How do the contributions of the Jews in this list compare with those of the other recipients in originality, revolutionary character, general universal application, and general validity in the light of the most recent findings?" Let us try to make a few comparisons. In pure, abstract or theoretical science the contribution of Einstein stands out unmistakably as the greatest single

addition to human knowledge since the work of Newton. His revolutionary conceptions of time and space embodied in his theory of relativity are epochal. Incidentally, four other great scientists who contributed to the development and proof of this theory, Minkowski, Ehrenfest, Michelson and Levi Civita, are also Jews. For boldness of concept and wide-sweeping scope it far outshines Arrhenius's theory of electrolytic dissociation and even the conception of energy quanta postulated by Max Planck.

In the fields of medicine and applied science, the final synthesis of salvarsan by Paul Ehrlich after many years of tireless labor which brought one of the most dreaded of all diseases (syphilis) within the control of medical men, the skillful synthesis of ammonia by Fritz Haber which solved the knotty problem of a nitrate shortage, and the classic investigations of Willstatter into the structure of chlorophyll, the green coloring matter found in plants which enables them to manufacture starch out of the carbon dioxide and water of the air, easily mark on a par with Banting's discovery of insulin, the conquest of pernicious anemia by three American research workers, and Fisher's work on

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JEWISH EVENTS REVIEWED

By LESTER LYONS

THE proposed plan for the partition of Palestine, the details of which were substantially foretold in these columns, may justly be regarded as presenting to Jewry its most significant and serious problem in Diaspora. The furore which this plan has aroused has been accompanied by the expression among Jewish leaders and groups throughout the world of views toward it ranging from the most receptive to the most denunciatory. Already rumor has it the plan owes its genesis to back-door diplomacy. Because of exigencies of space and departmentalization, detailed analysis of the plan and its implications will be found elsewhere in this issue of the Review.

» »

A "League of American Organizations for the Defense of Jewish Rights in Palestine" has been established in Brooklyn. The membership consists of delegates from 11 leading Jewish organizations whose members number over 20,000. These organizations include Young Israel, New Zionist Organization, Federation of Palestine Jews, Order of Sons of Zion, Mizrachi Organization of America and Union of Orthodox Jewish Congregations of America. As its initial act the league has voted against the proposed plan for the partition of Palestine.

» »

As a result of a vigorous campaign by the liberal press in Czechoslovakia against anti-Semitism there, the government is taking measures to curb anti-Semitic activities. It has issued a decree requiring the confiscation of publications disseminating anti-Jewish propaganda and the prosecution of the publishers of such material. This action of the government is attributed to the fact that propaganda against the Jews is being financed by German Nazis with the object of increasing pro-Nazi sentiment as well as injuring the Jews.

» »

A tract of 50,000 acres of land in Costa Rica has been bought by the Refugee Economic Corporation of New York for the purpose of settling refugee German Jews. It is intended that colonization will be commenced with 250 families. The opportunities for the agricultural development of that country have been found to be great, and both the Costa Rican government and the general inhabitants

approve and welcome the project. The sponsors of the project hope that the colony will be self-supporting. Success here may mean the institution of similar ventures elsewhere in Latin America. Mr. Felix M. Warburg, president of the Corporation, has expressed its aim as being "to render financial assistance on a constructive economic and business-like basis for the resettlement" of German refugees.

» »

A Leipzig court has held invalid a will in which a German woman left her fortune to a Jew. The basis of the decision was that the gift was contrary to public morals.

» »

In support of their contention that Palestine has been promised to them by Great Britain during the World War, Arabs strongly rely on the "McMahon Pledge" made on behalf of the British government in 1915. After years of silence, Sir Henry McMahon, the giver of the pledge, has finally resolved all doubts as to the scope of the pledge. "I feel it my duty to state," writes Sir Henry, "and I do so definitely and emphatically, that it was not intended by me in giving this pledge to King Hussein to include Palestine in the area in which Arab independence was promised. I also had every reason to believe at the time that the fact that Palestine was not included in my pledge was well understood by King Hussein."

» »

Intellectual circles in Poland have generally been egregiously apathetic toward the anti-Jewish excesses in that country. A strong protest against this outrage has, however, been recently issued by a group of 26 prominent professors in different higher institutions of learning there. The protest refers to the pogroms in Brest-Litovsk and Czenstochowa as "part of a criminal attempt to attack the helpless, impoverished Jewish population," and goes on to state that "It reminds one of the well-known methods of Czarist Russia. It is a disgrace that in the independent Republic of Poland such things are allowed to recur. The whole Polish people will be held responsible for these excesses if an end is not put to the present anti-Semitic propaganda. In the name of the highest traditions of Poland and the democratic ideals of

freedom, to which we owe our independence, we call upon the Polish people to combat this barbarism."

The Polish Peasant's Party has also been coming to the aid of the Jews. Its official organ has strongly condemned Endek anti-Semitic propaganda.

» »

The invoking by anti-Semites of the doctrine of racial purity and superiority seems to be viewed in Christian quarters as discrediting Christianity itself. In the *British Weekly*, a Church review, appears an article which asserts, "The dogma of race . . . denies the purposefulness of historical evolution and progress. It denies that all mankind is essentially one family and that all men are of equal dignity . . . It must be recognized as a movement in a reverse direction to that Christian movement which conquered paganism 2,000 years ago. Quite consistently this anti-Christian movement is inaugurated as a struggle against Judaism. The fight against Judaism is a mask for the real fight against Christianity . . . The Christian Scriptures are explained according to the dogma of race as simply a naturally determined product of blood and race, namely of the Jewish race. Thus the ridiculing of Judaism affects Christianity too. Racial anti-Semitism serves ultimately to discredit Christianity."

» »

Apprehension lest the proposed Jewish state should boycott Italian products is said in well-informed circles in Rome to have induced Mussolini to agree to the cessation of anti-Zionist propaganda. Il Duce it is stated envisions the future Jewish state as having great political and economic importance and wishes to avoid driving the Jews into a combination with powers hostile to Italy.

» »

In an effort to find a practicable means of evacuating its Jews, the Polish government sent a mission to Madagascar to investigate the possibilities of Jewish immigration there. Whatever hope Poland might entertain of dumping its Jews in that colony seems doomed to frustration. The French Minister of Colonies has indicated that Madagascar is unsuitable for Jewish settlement because of the climate.

BROOKLYN JEWISH CENTER ACTIVITIES

Greetings!

FROM OUR RABBI

To the officers, trustees, directors and members of our beloved institution, to all the members of the various staffs who work so zealously in the interest of our Center, to these and to their beloved families, I extend my sincerest wishes for a happy, prosperous and blessed year.

May the New Year bring to them and to all the children of Israel the realization of their cherished dreams and fondest hopes. May the New Year be for us, for our people here, in Palestine and throughout the world, a year of life and health, of strength and happiness, of peace and blessedness. And may our own beloved Center continue to be a fountain of spiritual strength in our community, inspiring us all to greater efforts and accomplishments in behalf of our faith and our people.

—I. H. Levinthal

* * *

FROM THE OFFICERS

The approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal co-operation they have received from the membership of the Center and are looking forward to their continued support so that the In-

OUR ROSH HASHONAH SERVICES

Rosh Hashonah Services, both in the Main Synagogue and in the Auditorium, will be held on Sunday and Monday evenings, September 5th and 6th at 7:00 o'clock and on Monday and Tuesday mornings, September 6th and 7th at 7 o'clock. The services on both days will be conducted by Rev. Kantor, assisted by the Oscar Julius Choir.

On Monday morning, Rabbi Levinthal will preach the sermon on the

stitution may grow from strength to strength.

Leshono Tovo Tikosevu!	
Joseph M. Schwartz	<i>President</i>
Henry Seinfel and	
Hyman Aaron	<i>Vice-Presidents</i>
Max Herzfeld	<i>Secretary</i>
Benjamin J. Kline	<i>Treasurer</i>

* * *

FROM THE SISTERHOOD

The officers of the Sisterhood extend their New Year Greetings to all members of the organization and their families.

May the New Year which we are about to usher in, bless us all with happiness, health and contentment.

Mrs. Albert Witty,	<i>President</i>
Mrs. I. Wiener	<i>Secretary</i>

* * *

FROM THE ADMINISTRATIVE DIRECTOR

In behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes on the occasion of the New Year.

Joseph Goldberg
Administrative Director

theme: "The Trumpet of Jubilee". On Tuesday, the subject of the sermon will be "A Program for a Jewish Life". The sermons on both days will begin not later than 10:30 o'clock and it is important that the members be in their seats before that hour.

The services in the Auditorium will be held at the same hours as listed above, and will be conducted by Rev. M. Locke. The sermons will be delivered by Mr. Benjamin Hirsh of our Hebrew School faculty.

TESTIMONIAL DINNER TO WILLIAM I. SIEGEL

Under the auspices of the Eastern Parkway Zionist District with the co-operation of the Brooklyn Zionist Region a testimonial dinner will be held during the month of October in honor of Mr. William I. Siegel, a member of the Governing Board of the Center and of the Editorial Board of the *Review*. The dinner is given on the occasion of Mr. Siegel's election as a member of the National Executive of the Zionist Organization of America, and in recognition of the services rendered to the Zionist movement in the past few years.

Mr. Henry Seinfel, a former president of the Eastern Parkway Zionist District, is chairman of the committee in charge of the dinner.

YOM KIPPUR SERVICES

The services for the Day of Atonement (Yom Kippur) will be held on Tuesday evening, September 14th at 6:45 o'clock and on Wednesday morning September 15th at 7 o'clock. At the Kol Nidre Services Rabbi Levinthal will preach on the subject, "The Great Avowal" and on Yom Kippur Day he will preach on the subject "What Ails the World Today".

The services in the Auditorium will be held at the same hour and Mr. Hirsh will again address the congregation.

Special Children's Holiday Services, Sat. Morn., Sept. 11th.

On Sabbath morning, September 11th, the Sabbath between Rosh Hashonah and Yom Kippur, we will hold a special New Year service for the children of our Center. The service will be held in the Beth Hamedrash under the auspices of the regular children's congregation, and then they will proceed to the Main Synagogue where Rabbi Levinthal will preach to them a special New Year's message.

We hope that the parents will see to it that the children attend this service.

The services in the children's congregation will start at 9:30 o'clock and Rabbi Levinthal will preach his sermon to them at 10:30 o'clock.

**INSTITUTE OF JEWISH STUDIES FOR
ADULTS TO HOLD OPENING SES-
SION TUES. EVENING, OCT. 5th**

The fifth year of our Institute of Jewish Studies for Adults will begin the season's work with an opening rally of all former and new students, on Tuesday evening, October 5th at 8:15 o'clock. Rabbi Levinthal will then announce the various courses that will be given this year and the names of the members of the faculty.

We hope that the Institute, which has achieved such a fine reputation for this work in adult and Jewish education, will continue the splendid program this year. We trust that many men and women of our Center will avail themselves of the opportunity that the Institute offers to become better acquainted with the culture of our people.

SUNDAY SCHOOL OPENS SEPT. 19th

The Sunday School of our Center which gives instruction in Jewish history and religion to those boys and girls who cannot attend the Hebrew school, will open for the season's work on Sunday morning, September 19th, just preceding the Succoth Festival. All the pupils of the school and those who intend to register as new pupils are asked to assemble in the Beth Hamdrash promptly at 10 o'clock. New pupils are being registered now and will also be registered on the Sunday morning of the school's opening. There is no charge for tuition in the Sunday School to children of Center members and a nominal charge of \$10.00 for the year to children of non-members.

PERSONAL

Miss Bunny Greenblatt, daughter of Mr. and Mrs. Samuel Greenblatt, has been honored by the French Society of Women Painters and Sculptors by acceptance of two of her paintings.

Both works are now on exhibit at the 46th annual exhibit of the society in Paris.

Miss Greenblatt is now in Italy completing her studies.

**Center Simchoth Torah
Dinner and Dance**

TUESDAY EVENING, SEPTEMBER 28th

Subscriptions \$2.50 per person
Make your reservations now.

**HEBREW SCHOOL OPENS
SEPTEMBER 8th**

Pupils of our afternoon Hebrew School and their parents will please take note that our afternoon Hebrew School will open for this term's work on Wednesday afternoon, September 8th,—the day following Rosh Hashonah. All pupils are asked to return that day to be assigned to their new teachers and class-rooms.

Registration of new pupils is now taking place daily and parents are urged to enroll their children as soon as possible.

**TICKETS MAY NOW BE OBTAINED
FOR YOM KIPPUR SERVICES**

Members of the Center and their friends who may wish to attend the Kol Nidre and Yom Kippur services to be held in our Main Synagogue and Auditorium, can obtain their tickets by applying at our office. A number of choice seats are still available and will be disposed of in the order of receipt of reservations.

IN MEMORIAM

The Brooklyn Jewish Center mourns the passing of its member, Mrs. Morris Michtom of 180 Winthrop Street, who died on August 27th.

To the family of the deceased and to her relatives and friends we extend our sincere expressions of condolence.

SABBATH SERVICES

Kindling of Candles at 7:08 P.M.
Friday evening services at 6:00 and
6:45 P.M.

Sabbath morning services, Parsha Nitzauvin will commence at 8:45 o'clock.

Mincha services at 6:00 P.M.

DAILY SERVICES

Morning services at 7:00 and 8:00 o'clock.

Mincha services at 7:15 P.M.

**ANNUAL
MOTHER-DAUGHTER
Luncheon-Fashion Show**

Given by the

SISTERHOOD of the CENTER

Monday, October 25th

Luncheon 12 noon

Subscription \$2.50



Mrs. Franklin D. Roosevelt

**FIRST AND ONLY
LECTURE**

**Mrs. Franklin D.
ROOSEVELT**

**MONDAY EVENING,
OCTOBER 18, 1937**

SUBJECT:

**"The Relationship
Of The Individual To
The Community."**

Reserved seats now on sale at

50c, 75c, and \$1.00

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Farash, Jack
Unmarried Shoe material
Res. 250 New Lots Ave.
Bus. 379 De Kalb Ave.

Greenberg, Abraham S.
Married Patent Attorney
Res. 550 Ocean Avenue
Bus. 30 Rockefeller Plaza
Proposed by Joseph Heller

Harnett, Robert
Unmarried Insurance
Res. 735 Sheffield Ave.
Bus. 123 William St.

Horwitz, Joshua
Unmarried Insurance
Res. 1374 Carroll St.
Bus. 16 Court St.
Proposed by Samuel Horwitz.

Kane, Samuel
Married Underwear
Res. 255 E. Parkway
Bus. 129 W. 22nd St.
Proposed by I. Silberberg

Kuhn, William L.
Married Jeweler
Res. 1040 Carroll St.
Bus. 71 Nassau St.
Proposed by Samuel R. Tedoff

Mayer, Michael E.
Unmarried Chain Store
Res. 289 Kingston Avenue.
Bus. 505 Eighth Avenue
Proposed by Mr. J. G. Ellis

Pearl, Miss Thelma
Res. 703 Howard Ave.
Bus. 125 Park Ave.
Proposed by Al. Orlin.

Schwartzman, Joseph
Married Silks
Res. 268 Buffalo Ave.
Bus. 469 Seventh Ave.
Proposed by Samuel Gitlin

Schwarzman, Nat
Unmarried Specialty Shop
Res. 75 Martense Street
Bus. 1593 Pitkin Avenue
Proposed by Benj. W. Gunther

Serkus, George
Married Millwork
Res. 103 Schenck Ave.
Bus. 129 - 51st St.
Proposed by Arnold Leopold

Shapiro, Cyril S.
Married C.P.A.
Res. 178 Ocean Parkway
Bus. 305 Broadway

Weinschelblatt, Morris
Unmarried Attorney
Res. 7541 67th Drive, Middle Village, L. I.
Bus. 815 Broadway

The following have applied for reinstatement in the Brooklyn Jewish Center:

Robins, Edward
Married Men's Wear
Res. 260 Lenox Road

Samuels, L. B.
Married Dairy Products
Res. 459 Crown St.
Bus. 90 West Broadway

GYM AND BATHS SCHEDULE FOR WOMEN

Starting October 1st the following schedule for calisthenics and swimming will prevail:

Women's Swimming Classes

Monday — 2 P. M. — 2:30 P. M.
Tuesday — 11:30 A. M. — 12 N.
 3:00 P. M. — 3:30 P. M.
Thursday — 11:30 A. M. — 12 N.
 3:00 P. M. — 3:30 P. M.

Women's Calisthenic Classes

Tuesday — 10:30 A.M. — 11: A.M.
 and 1:30 P.M. — 2 P.M.
Thursday 10:30 A.M. — 11:00 A.M.
 and 1:30 P.M. — 2 P.M.

Tuesday Evening Schedule

7:00—8:30 Handball
8:30—9:00 Calisthenics
9:00—9:30 Basketball, Volley Ball or Games
9:30—10:30 Swimming

Calisthenic classes will consist of

limbering, stretching and reducing exercises.

Swimming classes will consist of analysis of strokes, technique, coaching and diving.

Girls swimming tests given are Beginners, Swimmers, Junior and Senior Life Saving.

GYMNASIUM AND BATHS

The Gymnasium and Baths Department will close on Sunday, September 5th at 4 o'clock and will remain closed on both days of Rosh Hashonah (Monday and Tuesday, September 6th and 7th). The Department will open as per the usual schedule, on Wednesday, September 8th.

On Tuesday, September 14th, the gymnasium and baths will be open to women from 10 A. M. to 1 P. M., and to men from 1 P. M. to 5 P. M.

The Department will remain closed over Yom Kippur and will reopen on Thursday morning, September 16th at 10 o'clock.

An Invitation

The Physical Training Committee

cordially invites the membership of the Center—men, women and children—to take full advantage of the fine health-giving facilities that the Institution offers.

Exercise for health. Play:
BASSEBALL - INDOOR BASEBALL - HANDBALL IN THE GYM OR ON OUR OPEN-AIR ROOF TABLE TENNIS

Join the class in Calesthenics, or use the Hydraulic Rowing machine, Electric Camel, etc.

Our sparkling cool filtered pool is a delight all year round.

The Bath Department includes: Hot Room, Steam Room, Massage Room, Hydro-Therapeutic Room, Ultra-Violet Ray, etc.

Expert masseurs and masseuses are at your disposal for treatments.

DAVID B. KAMINSKY

Chairman Physical Training Dept.

DANCE

tendered by

YOUNG FOLKS LEAGUE

YOM KIPPUR NIGHT

Wed., September 15th, 1937



Reserve the date

ROSH HASHONAH GREETINGS

BEST WISHES FOR A
HAPPY, HEALTHY NEW YEAR

— are extended by —

BRENNER BROS.

60 DIVISION STREET
NEW YORK, N. Y.



To our friends and relatives we extend our sincere wishes for
a Happy New Year

MR. and MRS.
PHILLIP BRENNER
AND FAMILY
1416 Carroll Street

MR. and MRS.
LOUIS BRENNER
AND FAMILY
1462 President Street

Mr. & Mrs. Moses Ginsberg

1295 PRESIDENT STREET



extend their best wishes for a Happy New Year to all the
Officers, Trustees, Directors and members of the
Center, as well as to their friends and relatives.

Mr. and Mrs. BENJAMIN J. KLINE
1354 PRESIDENT STREET



Extend to the officers and members of the Brooklyn Jewish Center, as well as to their relatives and friends, their best wishes for a Happy and Prosperous New Year.

A Happy New Year

— from —

RATNER'S DAIRY

138 DELANCEY STREET
New York City



MAX ZANKEL

JACOB HARMATZ

LOUIS ZANKEL

MR. and MRS.

LOUIS W. BERNARD
AND FAMILY

260 Brooklyn Avenue

Extend to all their friends and relatives their
best wishes for a Happy New Year

MR. and MRS.

JACOB L. HOLTZMANN

extend their best wishes for a

Happy New Year

MR. and MRS.

ISIDOR FINE

extend to the Membership of the Brooklyn
Jewish Center and to their friends and
relatives their sincere wishes for a
Happy and Prosperous New Year

REV. and MRS.

SAMUEL KANTOR

extend to their relatives and friends their
best wishes for a Happy and Healthy
New Year

KOTIMSKY & TUCHMAN

CATERERS OF DISTINCTION

extend to all Members of the Brooklyn Jewish
Center and their families their best wishes
for a very Happy New Year

RABBI and MRS.

ISRAEL H. LEVINTHAL

extend to the families of the officers, trustees,
directors and members, as well as to all of
the various staffs of the Center, their
sincerest prayers and best wishes for
a very Happy New Year.

May the new year mark the end of sorrow for
our people and the dawn of a new era of
peace and blessedness.

MR. and MRS.
SIMON H. KUGEL

extend to their friends cordial greetings
and best wishes for a Happy
New Year.

MISIKOFF BROTHERS

1406 Pitkin Avenue

extend to the members of the Brooklyn Jewish
Center and their families their sincerest
wishes for a happy, healthy and
prosperous New Year

MR. and MRS.

JACOB RUTSTEIN

1388 President Street

extend best wishes for a Happy New Year
to all their friends and relatives

MR. and MRS.

JOSEPH M. SCHWARTZ

extend to the officers, trustees, Board of Directors and the entire membership of the Brooklyn Jewish Center, their best wishes for a Happy and Prosperous New Year

MR. and MRS.

HENRY SEINFEL

AND FAMILY

extend to the officers, trustees, Board of Governors and the entire membership of the Brooklyn Jewish Center, as well as to their relatives and friends, their best wishes for a Happy and Prosperous New Year

HON. and MRS.

IRWIN STEINGUT

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

MR. and MRS.
HYMAN AARON

extend their best wishes for a happy and prosperous New Year to all the Officers, Trustees, Directors, and members of the Center, as well as to their friends and relatives

MR. and MRS.
MORRIS BRUKENFELD

1276 President Street

extend to their relatives and friends best wishes for a Happy and Prosperous New Year

PROF. and MRS.
MAURICE FINKELSTEIN

1030 Park Place

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

MR. and MRS.
PINCUS GLICKMAN
AND FAMILY

extend their best wishes for a Happy New Year to all their friends and relatives

MR. and MRS.
JOSEPH GOLDBERG
AND THEIR SONS
EPHRAIM and ALVIN H.

Extend their New Year Greetings to their friends, relatives and all members of the Brooklyn Jewish Center

DR. and MRS.
MAX GOLDSTEIN

334 New York Avenue

extend greetings for the New Year to their friends, relatives and to the Jewish community in general

MR. and MRS.
DAVID GOODSTEIN

1338 Carroll Street

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

MR. and MRS.
MORRIS W. HAFT
AND FAMILY

1336 President Street

wish their friends and relatives a Very Happy New Year

MR. and MRS.
LOUIS HALPERIN

1362 President Street

extend New Year greetings to all their
friends and relatives

MR. and MRS.
LEIB LURIE
AND FAMILY

1451 Union Street

extend to their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
NATHAN HALPERIN

748 St. Marks Avenue

extend their New Year Greetings to their
friends and relatives

MR. and MRS.
BENJAMIN MARTZ
AND SON

Wish you and yours a Happy and Prosperous
New Year

MR. and MRS.
SAMUEL KATZ
1100 Park Place

extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

MR. and MRS.
MORRIS METZGER

extend New Year greetings and best wishes to
all their relatives and friends

MR. and MRS.
FRED KRONISH
AND CHILDREN

wish their relatives and friends Health, Hap-
piness and Prosperity for the New Year

MR. and MRS.
LOUIS PARNES

1276 Carroll Street

extend New Year Greetings to all their
friends and relatives

DR. and MRS.
HENRY PLOTKIN

883 Park Place

extend their New Year Greetings to
their relatives and friends

MR. and MRS.
I. JEROME RIKER

extend their best wishes for a Happy New
Year to all their relatives and friends

MR. and MRS.
SAMUEL ROTTENBERG

extend to their relatives, friends and members
of the Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

MR. and MRS.
NATHAN T. SCHWARTZ
AND FAMILY

wish you and yours a Happy and
Prosperous New Year

MR. and MRS.
NATHAN D. SHAPIRO

wish their friends and relatives a
Happy New Year

SILVERSTEIN and HOFFMAN
Families

1500 Carroll Street

New Year Greetings to our friends
and all Israel

MR. HYMAN SPITZ
AND FAMILY

extend their best wishes for a Happy New
Year to all their friends, relatives and
members of the Center

JUDGE and MRS.
NATHAN SWEEDLER

194 Crown Street

extend their best wishes for the New Year
to all their friends and relatives

MR. and MRS.
ALEX BERNSTEIN
AND FAMILY
1503 Prospect Street

Best wishes and a Happy New Year to all Center members and friends

MR. and MRS.
MORRIS DLUGASCH
1304 President Street

wish their relatives and friends Health, Happiness and Prosperity for the New Year

MR. and MRS.
JACOB S. DONER
AND FAMILY

wish their relatives and friends, as well as all officers and members of the Center a Happy and Prosperous New Year

MR. and MRS.
JACOB EISENBERG

1015 Washington Avenue

extend to their relatives and friends Happy Greetings for the New Year

Dr. JOSEPH FELDMAN
668 Eastern Parkway

extends his New Year Greetings to the members, officers and faculty of the Crown Heights Yeshiva and the Brooklyn Jewish Center

MR. and MRS.
JACOB A. FORTUNOFF
AND SONS
770 St. Marks Avenue

wish their relatives and friends Health, Happiness and Prosperity for the New Year

MR. and MRS.
ABRAHAM GINSBURG

576 Eastern Parkway
extend to their friends and relatives and all the members of the Center their best wishes for a Happy New Year

MR. and MRS.
CHARLES GOELL

extend best wishes for the New Year to their entire family, friends, officers and all members of the Center

MR. and MRS.
MARK J. GOELL
AND SONS

extend best wishes for the New Year to all their relatives and friends

MR. and MRS.
SAMUEL GREENBLATT

770 St. Marks Avenue

extend to their friends and relatives best wishes for a Happy New Year

MR. and MRS.
HENRY H. GROSS
AND FAMILY

451 Kingston Avenue

extend best wishes to all their relatives and friends for a Happy and Prosperous New Year

Mr. MAX H. HAFT
465 Crown Street

extends his best wishes for a Happy New Year to all his relatives and friends

MR. and MRS.
HENRY HOLTZMANN

1049 Park Avenue

extend best wishes for the New Year to all their relatives and friends.

MR. and MRS.
ARTHUR JOSEPH
AND FAMILY

507 Montgomery Street

extend best wishes for the New Year to all their friends and relatives

MR. and MRS.
AARON LEWIS

1482 Carroll Street

extend to their friends and relatives their best wishes for a Happy New Year

MR. and MRS.
HARRY LIBERMAN
AND SON

699 Montgomery Street

wish their relatives and friends a Happy and Prosperous New Year

MR. and MRS.
PHILIP L. LIPSHUTZ
AND SONS

1387 Carroll Street

extend to their relatives and friends their best wishes for a Happy New Year

Mrs. ABRAHAM POSNER

extends best wishes for the New Year to all her friends and relatives

Mr. HEYMAN SCHRIER

901 Washington Avenue

extends to his relatives and friends his best wishes for the New Year

**DR. and MRS.
ARNOLD SILBERG**

699 Montgomery Street

wish their relatives and friends a Happy and Prosperous New Year

May the New Year bring you Health and Happiness

**MR. and MRS.
LOUIS SIMON**

1373 Carroll Street

**MR. and MRS.
SAMUEL STARK**

AND FAMILY

693 Montgomery Street

extend to their friends, family and members of the Center their best wishes for a Happy New Year

**MR. and MRS.
SAMUEL S. WEISBERG
AND FAMILY**

9 Prospect Park West

extend to their friends and relatives their best wishes for a Happy New Year

**MR. and MRS.
R. ALBERT**

763 Eastern Parkway

wish their relatives and friends a Happy New Year

**MR. and MRS.
CHARLES DILBERT**

extend New Year Greetings to all their friends and relatives

**MR. and MRS.
HARRY DILBERT**

wish their friends and relatives a very Happy and Prosperous New Year

**MR. and MRS.
LOUIS DILBERT**

extend best wishes for the New Year to their friends and relatives

**MR. and MRS.
JOSEPH FELDT
AND FAMILY**

288 Crown Street

extend their New Year Greetings to friends and relatives

**MR. and MRS.
CHARLES FINE**

763 Eastern Parkway

extend best wishes for the New Year to all their friends and relatives

**DR. and MRS.
R. FINKELSTEIN
AND FAMILY**

576 Eastern Parkway

wish their relatives and friends a Happy and Prosperous New Year

**MR. and MRS.
HARRY A. FREEDMAN**

135 Eastern Parkway

extend to their friends and relatives their best wishes for a Happy New Year

**MR. and MRS.
A. GOTTLIEB**

1601 Carroll Street

extend New Year Greetings to all their friends and relatives

**MR. and MRS.
DAVID HALPERN**

789 St. Marks Avenue

A Happy and Prosperous New Year to our friends and relatives

**MR. and MRS.
JOSEPH HOROWITZ**225 Eastern Parkway
extend New Year Greetings to all their friends and relatives**MR. and MRS.
JACOB INKELES**

12 Crown Street

extend their best wishes for the New Year to all their relatives and friends

Mr. BENJAMIN KAPLAN

1632 Carroll Street

wishes his friends and relatives a Happy and Prosperous New Year

**Mr. BERNARD KATZ
AND FAMILY**45 East 30th Street
New York City

wish their relatives and friends a Happy and Prosperous New Year

**MR. and MRS.
PERCY LEWIS**

706 Eastern Parkway

extend their best wishes for the New Year to all their relatives and friends

**MR. and MRS.
ISADOR LOWENFELD
AND SONS**

258 Sullivan Place

extend their New Year Greetings to their friends and relatives

**MR. and MRS.
MORRIS NEINKEN**

543 Crown Street

wish their relatives and friends a Happy and Prosperous New Year

**MR. and MRS.
MEYER NEMEROV**

extend their New Year Greetings to all their friends relatives, directors, trustees, officials and members of the Center, Yeshiva Talmud Torah of Crown Heights and the Yeshiva of Brooklyn

MR. and MRS.
HYMAN RACHMIL
AND CHILDREN
1056 President Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
MORRIS ROSENFELD

354 New York Avenue

extend to their friends as well as to all
the members of the Brooklyn Jewish
Center a Happy New Year

Mrs. H. SALIT

wishes all her relatives and friends a
very Happy and Prosperous
New Year

MR. and MRS.
WILLIAM I. SIEGEL
AND FAMILY
1602 Carroll Street

extend best wishes for a Happy New
Year to all their relatives and friends

MR. and MRS.
JOSEPH STARK
AND FAMILY

789 St. Marks Avenue

extend to their relatives and friends
their best wishes for a Happy
New Year

DR. and MRS.
M. TABACHNIKOFF

270 Crown Street

send greetings for the New Year
their relatives and friends.

MR. and MRS.
I. WIENER
AND FAMILY

68 Sterling Street

extend New Year Greetings to their
friends and relatives

MR. and MRS.
ALBERT WITTY
AND IRWIN

240 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
HARRY ZIRINSKY

550 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

THE PARTITION OF PALESTINE

(Continued from Page 3)

Mizrachi, the orthodox religious party in Zionism, declares with others that the partition of Palestine would be sacrilegious. All of Palestine is sacrosanct. Palestine is "the habitation of righteousness," "the mountain of holiness," "the throne of the Lord." The religion and moral ideas which are the *raison d'être* for Israel's existence—the Biblical and post-Biblical Judaism and tradition concerned with the religious mission of the Jew—make imperative the restoration of an undivided Palestine to the Jews. Of God's possession there can be no partition.

The non-Zionist and the anti-Zionist, Jews detached from the moorings of Jewish nationalism or religious Judaism whose life has flowed in calmer channels amid imagery fastnesses in lands of Galuth, Jews strongly concerned with preservation of self instead of their race, Jews who could see Palestine, if at all, only by the light of tapers,—each of them also opposes the proposed state on the ground that it offers him no hope and imperils deeper his situation in Galuth.

Recent events have made him conscious of how brittle is the foundation on which he has built his house and how over-prized is his security. Humbled and humiliated, he felt lifted up by discovering Palestine. He commenced to feel that the safety and integrity of Palestine are interwoven with his own safety and integrity and he gravitated toward it.

The hostile majority in whose midst he is might, he believes, relegate him to his own state; but such state, diminutive as it is contemplated, will have no room for him. Far from normalizing his life, the Jewish State, it seems to him, will create new opportunities for dislocation. His problem in Galuth would not only be unsolved but would be aggravated.

Dr. Weitzman, in supporting the plan for partition, is of the opinion that Jewry has no alternative. In his eyes the mandate is now "unworkable." "The mandate cannot be maintained longer for reasons which have nothing to do either with the Jews or the Arabs." The situation cannot be altered by argument, however reasonable. Since the British government is committed to the position that the mandate is unworkable, it cannot be expected that any British Administration in Palestine will try to prove the Government wrong. Let us therefore accept the plan and hope for the best; otherwise something worse may happen.

His sponsorship of the plan also has a more optimistic note. He does not regard partition as the end-all for Jewry. "I regard partition," he says, "as the first step to greater attainments." By negotiations we will endeavor to improve the present offer of an independent Jewish State. Further, Great Britain will take all responsibility for the evacuation of the 250,000 Arabs.

That the mandate is unworkable is strongly denied by opponents of parti-

tion. The mandate, they hold, has never been administered as it should have been—England has never shown sufficiently the tenacity and firmness of purpose and action required of it under the mandate. Strict devotion to its obligations, resoluteness in the face of sniping by discontented elements and administration with ideals and responsive to the ideals of a world which has approved of a Jewish national home in Palestine—will eventually eradicate disaffection in Palestine and restore the Jew to his rightful place under the sun.

The opposition also scouts the belief that partition is a prelude to greater attainments. The possibility of the subsequent acquisition of additional territory is viewed as fanciful. Established boundaries of independent nations are less susceptible to change than the administrative decrees of a Mandatory. The interests of peace and order as well as the creation of intervening rights would alone preclude Israel from seeking piecemeal accretions to its domain.

Beset by argument and counter-argument the average Jew may find difficult the path to a correct solution. It behooves him nevertheless to consider carefully and conscientiously the subject in its entirety and to let his own voice, however humble, be heard. Since his own ideals—indeed, in a real sense, his very existence—are at stake, it is his voice which ultimately may be the potent factor which will settle the question. —Louis J. Gribetz

THE MAN WHO BEGAN THE LIBERATION OF DREYFUS – LAZARE

(Continued from Page 10)

of the Dreyfus case, convinced them of Dreyfus' innocence, and asked for active support. Disappointments were in store for him. Jaures, who later contributed to the success of Dreyfus rehabilitation, refused to involve the Socialist party in the affair because he saw no interest in it for the proletariat. Men of reactionary political leanings, like Francois Coppe and Henri Rochefort, were very much impressed and disturbed, yet they joined the anti-Semitic clique out of loyalty to their party and because of material advantages.

The noble Scherrer Kestner advised Lazare, for practical reasons, not to stress the Jewish side of the affair. Yet did not attempt to minimize the anti-Semitic origin of the whole affair. He claimed justice for a Jew as a Jew: "it should not be said that before thou, Jew. Justice was forgotten."

In the second edition of the memorandum, now published in Paris, Lazare stressed even more emphatically the anti-Jewish foundation of the Dreyfus case. He bluntly said that Dreyfus was prosecuted, judged and sentenced because he was a Jew, and that the voice of justice could not be heard for that very reason. He insisted that those who provoked the case needed a scapegoat who would replace the classic Judas and throw approbrium on the whole race. Those who criticized him for raising the Jewish question in connection with the affair were unjust. It is not he who connected the case with that issue. Anti-Semitism was intimately bound with the case, and by omitting the issue of anti-Semitism the case would not be understood. He recalled also how a campaign against the Jews of the army had been started in the *Libre Parole* by an anonymous officer even before the Dreyfus affair took place. That crafty soldier had proclaimed that for the military man the Jew was a spy trafficking shamelessly in the secrets of national defense. Lazare revealed that a hushed silence fell whenever Christian traitors were involved, and gave a list of their names.

In another book on the affair, "Comment on condamne un innocent," he answered those who accused him of hiding the truth. He said he was

charged with making a stand in favor of the Jews, because one of his own race had committed a crime. He insisted that he would have protested against the wholesale accusation of a race—a race to which he was proud to belong—even though Dreyfus had been guilty. But he was not defending a traitor. He wanted to wrest a martyr from the torment the did not deserve.

The crusade for the re-examination of the Dreyfus case became a source of trouble and annoyances for Lazare. Immediately after the publication of the Memorandum, the "Echo de Paris" dismissed Lazare from its staff. Among the editors of this paper was one of the contemptible Jews who had joined the anti-Semitic campaign against a Dreyfus investigation. Peguy, who was the leader of young Catholic idealism and also Lazare's intimate friend, writes in his sketch of Lazare's character that actually no magazine or newspaper would accept an essay or article under Lazare's signature. Those who accepted an article without his signature, distorted, weakened and actually spoiled his writing. Even Clemenceau, the man who was responsible for the final rehabilitation of Dreyfus, took Lazare's contribution to his newly-founded "Aurore" on condition that Lazare should not bother him with the Dreyfus case. Clemenceau used the famous *mot de Cambronne*. But most disappointing was the fact that when a liberal daily was planned with Jewish financing a condition was made that Lazare should be excluded from the list of contributors. The only refuge found was in Peguy's "Cahiers de la Quinzaine."

In Parliament, reactionary deputies stormed for the prosecution of Lazare for the alleged publication of documents relating to national defense. It was the usual anti-Semitic calumny. The reason for it was that in the second edition of his memorandum Lazare published a *facsimile* of the famous *Bordereau*, already previously published in the daily "Le Matin." The handwriting of the *Bordereau* was that of Esterhazy and was immediately recognized by several persons. It was too compromising for the conspira-

tors of the affair and they intended to silence Lazare by prosecuting him for alleged betrayal of national defense.

In spite of all he had done for Dreyfus' liberation, Lazare had to withdraw himself from the front of the battle at the personal request of Mathieu Dreyfus.

Lazare was a radical and an outspoken man. He said freely what he believed to be true, both to Jews and Christians alike. Those who believed in diplomacy and used the methods of the politicians were embarrassed by Lazare's directness. It is possible that there were other obscure reasons for his forced retirement, but after he did withdraw from the fight, his name became shrouded in a curtain of deliberate and studied silence.

After the Rennes comedy of justice, a temporary hush was thrown over the affair. Later Dreyfus' friends began to revive interest in it for the final and legal rehabilitation of Dreyfus. The upright Lazare was not enthused by a rehabilitation through legal technicalities. For him justice was absolute. He used to say that Dreyfus should pass all his life before courts martial, but he must be fully acquitted. In Lazare's mind it was immaterial whether an innocent man had his innocence officially ascertained. The judicial authorities needed this official recognition of innocence more than did Dreyfus himself. Lazare was not even consulted on the reopening of the case. Questioned by Peguy, he said quietly: "They have preferred Jaures. They are so glad to do something without me." Nevertheless the reasons given by Bernard Lazare for the revision of the case remained practically the same during the whole campaign. Also the arguments contained in the Court of Cassation's decision, which opened the way to revision, offer much similarity to those of Lazare.

Many prominent men admitted that they owed their interest in the case to Lazare. At Rennes, where Lazare was following the second trial of Dreyfus, a well known journalist publicly called him the Saint Paul of the Dreyfus' rehabilitation. Peguy considered Lazare the prophet of a great crisis in Israel and in the world, (the Dreyfus affair), whereas his enemy, Drumont, accused him of causing the entire revision trouble. This was certainly a compliment to Lazare. Joseph Reinach expressed the thought of the world's conscience by saying that Lazare "received more than his share of

outrages and much less than his share of fame."

Lazare was much affected by this ingratitude. He believed that those Christians who later joined the fight passed by his name in silence because they were unconsciously prejudiced against Jews. He remarked with bitterness that it was always the same—"the Jew was sowing and the Christian was reaping." There was really something profoundly disturbing in the deliberate omission of his name. The *Ligue des Droits de l'Homme* published an honor list of the "Champions of Justice," but his name, the name of the real initiator of the Dreyfus liberation, was omitted. He published an open letter in Clemenceau's "Aurore," stating that he withdrew from the active fight at the express demand of Mathieu Dreyfus, and said: "I belong to a race which, as Renan said, first introduced justice to the world . . . All, all my ancestors, and my brothers, wanted fanatically that justice should be rendered to everybody and that the scale of justice should never weigh unjustly. That is why, for centuries, they cried, sang, and suffered in spite of the outrages, of the insults and contumely. I am one of them and I want to be one of them. Being thus, don't you think I am right in talking about those whom you passed over in silence?" And he listed all the names that had been omitted including his own — Bernard Lazare.

The passionate activity, the strain under which Lazare labored, affected his health. Peguy believed that it shortened his life by ten or fifteen years.

KOL NIDRE IN CHURCH

(Continued from Page 7)

the depressed feeling which came over us still more pronounced.

Standing in front of what was left of the altar, and facing his audience, the chaplain read the Kol Nidre service and the boys repeated it word for word. Many of them held in their hands the prayer books they had carried with them throughout their stay in France. When the Chaplain mentioned those who had fallen, we could not help but bring to mind those close friends whose tragic deaths we had but recently witnessed.

Soon the service was over, and with the sound of the bugler's Kol Nidre ringing in our ears we marched out of the church, and back to our stations.

Not easily does one forget such an

hour of Jewish reconsecration amidst the ruins created by a ghastly war.

THE JEW IN MODERN SCIENCE

(Continued from page 11)

the synthesis of organic compounds approaching proteins in complexity.

How can we account for this remarkable success of the Jew in science? There is, of course, no single factor to completely explain this phenomenon. Behind this unique situation are a multiplicity of causes both of nature and of nurture. While at the present state of our knowledge it is both unscientific and unsafe to champion a belief in racial superiority due to a peculiar chromosomal makeup of one particular group, and while it is racial chauvinism to call the Jew a superior people because of a distinct genetic constitution yet it seems fair to ascribe some of the distinction of the Jew in science to the imbreeding of a small group of people of peculiarly keen cultural interests and capacities.

Well known environmental conditions have also undoubtedly played an important role in raising the Jew to his honored position in science. Centuries of persecution and long years of struggle against unequal opportunities in many fields of work have case-hardened him to resist and overcome tremendous difficulties. Deprived of social and economic equality, despised and ostracized often by his mental inferiors, the Jew realized the power of knowledge and learning which gave him positions which would otherwise have been closed to him. In addition, a hostile environment compelled many Jews to make the fullest of all of their faculties, and often mediocre talents reached almost the heights of genius. Furthermore, when intellectual freedom came, the Jew gamboled in the new fields with ecstasy. "A gas that has just been taken away from some compound and liberated combines more readily with new chemical elements. So the Jews," said Professor Morris R. Cohen, "being in a nascent or transition stage, are eager and have the zest or spirit of adventure essential for modern science."

Finally, fair-minded men cannot escape the conclusion that the religion of the Jew which sanctified the study of the Bible and made learning the revered heritage of a scholarly people gave the Jew a measure of mental fitness which helps to explain his superiority in science.

ZIONISM AT THE CROSSROADS

(Continued from page 6)

have brought to us the aid of the better opinion of the world. That is probably not true to fact. We still have the opportunity to plead our cause with all the fervor and eloquence inherent in it before the League of Nations' Mandate Commission and the League Assembly. We still have open to us every avenue of impressing public opinion. We still have the opportunity of negotiations with the wiser and more conciliatory factions among the Arabs. In a word, Congress has done nothing which commits Zionism to the tender mercies of the Commission's report. Congress has plainly told the British: "That which you offer us we will not accept; we in turn offer you an opportunity to offer us the bread of justice rather than the stones of inequity." It is difficult to see how Congress could have acted otherwise.

The present moment is one which will sorely test the Jewish people. We are in a very real sense opposed by some of the greatest forces in the modern world. As if this were not enough, we are confronted with dissentient opinions among ourselves at a time when unity is all-important. One thing we must avoid and that is an actual hostility among the people who honestly disagree as to method where there is no disagreement as to principle. There must be no calling of names and no slandering of beliefs. The mistakes of the present moment, if any are made, will have to be expiated by the pains of years and generations. Israel must walk firmly but carefully, and above all, unitedly towards a goal of an adequate, free and happy Palestine.

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PORTRAITS IN THE GALLERY OF JEWISH MEDICINE

(Continued from Page 8)

faith, Dr. Alvaro Nunez, of Bragonza, who lived in La Plata, suffered a similar fate about 1852. Francisco M. de Silva, born in Lima (1592) was burned in 1639.

Though the Jewish elements in this country at the time of the Revolution, the War of 1812, the Mexican War, and the Civil War constituted a very small fraction of the general population, a study of Army and Navy Registers shows scores of Jewish physicians of high rank and distinguished service in all these conflicts. Only few can be mentioned here.

Dr. Jacob de la Motta, of Georgia, was a captain on the staff of General Pulaski during the War of 1812.

Dr. David de Leon twice received the thanks of the United States Congress for gallantry and ability. He resigned his rank as surgeon and major in the United States Army in February, 1861, and became the first Surgeon General of the Armies of the Confederacy.

Dr. Simon Baruch is a representative of the German-Jewish immigration. He served for three years at the front in General Robert E. Lee's army and participated in all the battles of the army in Northern Virginia. He was twice captured. Dr. Baruch was an outstanding practitioner, author, teacher and organizer. His valuable essay, "Bayonet Wounds," embodied his surgical experience in the war. At the close of the conflict, he organized the General Hospital at Thomasville, North Carolina. In 1880, he was appointed the chairman of the State Board of Health in South Carolina and was responsible for the first legislative action in that state providing for vaccination. He made valuable contributions to the problem of appendicitis and diagnosed the first recorded case of perforating appendicitis to be operated on successfully. This is said to have been the first successful appendectomy in this country.

Behrend, Meyer, Stern, Oppenheimer, and Jacobi are a few of the many illustrious men who transplanted the best in German medicine to this country and helped to implant profound respect for German medical methods and German culture in general.

The mass immigration of the Jews from Eastern Europe to America dur-

ing the past fifty years forms a great epic in the Jewish historical process. In the folklore of East European Jewry the physician occupies a unique position, one of admiration and veneration. Even before obtaining an economic foothold in his new environment, the East European Jew envisioned, with gratitude in his heart, the educational opportunities of this free land. The acme of academic and professional achievement was making his son a doctor. Dr. A. J. Rongy, in his article, "Half a Century of Jewish Medical Activities in New York City," published in "Medical Leaves," treats touchingly and sympathetically of the struggles and achievements of the Jewish physician who was brought here on the last wave of Jewish immigration.

From the hematologists of the Bible and the Talmud, to the pathologist, Winternitz, of Yale, is a long span in the history of Jewish intellectual activity in medical science. It is a story punctuated with glorious achievements. Emphasis on Jewish medical accomplishments is not motivated by racial pride but by the need to stand watchful guard against limitation of Jewish activity in a field in which the Jew has rendered long and honorable service to humanity.

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